CITT AND BUMPKIN. IN A DIALOGUE OVER A Pot of Ale, CONCERNING MATTERS OF RELIGION AND GOVERNMENT.

Sir Roger L'Estrange

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CITT and *BUMKIN*,

In a DIALOGUE, &c.

Citt. SO that you would know, *First*, how we *manag'd* the *Petition*; and *Secondly*, how it came to *miscarry*.

Bum. *Those are the two Points*, Citt, *but first take off your* Pot, *and then tell your* Story; *you shall have mine afterward.*

Citt. There was no way, you must know, to carry the busi- Committees
neſs clear, without getting a *Vote* of *Common-Council* for the *Pe-* to promote
tition; and ſo making it an Act of the *City*: And in order to the Petitions.
this End, we planted our *Committees* every where up and down, from *Algate* to *Temple-barr*, at convenient diſtances; ſome few of them in *Taverns* but moſt at *Coffee-houſes*; as leſs liable to ſuſpition. Now we did not call theſe *Meetings*, *Committees*, but *Clubs*; and *there* we had all Freedom both for *Privacy* and *Debate*: while the *Borough* of *Southwark*, *Weſtminſter*, and the *Suburbs*, proceeded according to our Method.

Bum. *And what were theſe* Committees *now to do?*

Citt. Their *Commiſſion* was to procure *Subſcriptions*, to juſtify Their Powers
the Right of *Petitioning*, and to gain *Intelligence*: And then e- and Inſtructi-
very *Committee* had one man at leaſt in it that wrote *ſhort-hand*. ons.

Bum. *Well, and what was he to do?*

Citt. It was his part to go ſmoking up and down from One Company to another, to ſee who was *for* us, aud who *againſt* us: and to take Notes of what people ſaid of the *Plot*, or of the *Kings Witneſſes*, or againſt rhis way of *Petitioning*.

Bum. *But how came thoſe Committees (as ye call 'um) by their* Commiſſions?

Citt. For that, let me tell you, we had *two Grand Committees*, Two Grand
that adjourn'd from place to place, as they ſaw occaſion: But Committees.
they met moſt commonly at *Two Coffee-houſes*; the *One* near *Guild-Hall*, the *Other* in the *Strand*; for you muſt take notice that we went on, hand in hand with our *Neighbours* in the *Main Deſign*.

Bum. *But you do not tell me yet who set up the* Other Committees.

The Office of the Grand Committees.

Citt. These two *Grand Committees*, I tell you, nominated and appointed the *Sub-Committees*, gave them their *Orders*, and received their *Reports*: It was their Office moreover to digeſt *Diſcoveries*, and *Informations*; to inſtruct *Articles*, improve *Accuſations*, manage *Controverſies*, defray the charge of *Intelligencers*, and *Gatherers of hands*, to diſpoſe of *Collections*; to influence the *Anglicus*'s and *Domeſticks*, and fortify thoſe that were weak in the Faith; to furniſh matter ſometimes for *Narratives*.——

Bum. *What doſt thou mean by* Narratives, Citt?

Citt. They are only *Strange Storys*; as that of the *Dragon* in *Eſſex*; *Earth-quakes*, *Sights in the Air*, *Prodigies*, and the like.

Bum. *One would think it ſhould not be worth their while, to buſy their heads about ſuch Fooleries as theſe.*

Stories of Prodigies ſtartle the Common People.

Citt. Now this is thy ſimplicity *Bumpkin*, for there is not any thing that moves the hearts of the People ſo effectually toward *the Work of the Lord*, eſpecially when the *Narrative* carries ſome *Hiſtorical Remarque* in the Tayl of it: As for the purpoſe, *this or that happen'd in ſuch a Kings Reign, and ſoon after ſuch and ſuch troubles befell the Church and State*: ſuch a *Civil War*, ſuch or ſuch a *Perſecution*, or *Invaſion* follow'd upon it. When the People perceive once that the Lord hath declared himſelf againſt the Nation, in theſe tokens of his Diſpleaſure, the Multitude ſeldom fail of helping the Judgment forward.

Bum. *I don't know what ye call your* Committees, *but Our Gentry had their* Meetings *too*; *and there was a great Lord or two among 'um that ſhall be Nameleſs.*

Citt. We could ſhew you *othergates Lords* among *Us*, I'le aſſure you, then any you have; but let that paſſe.

Bum. *You told me that your* Committees *were to procure* Subſcriptions; *we were hard put to't, I'm ſure, in the* Country *to get* Hands.

The way of getting hands in and about *London.*

Citt. And ſo were we in the City *Bumpkin*; and if it had not been to advance the *Proteſtant Intereſt*, I'de have been torn to pieces by wild Horſes, before I de have done what I did. But *extraordinary Caſes* muſt have *extraordinary allowances*. There was hardly a *Regiſter* about the Town that ſcap'd us for *Names*: *Bedlam*, *Bridewell*, all the *Pariſh-books*, nay the very *Goals*, and

Hoſpitalls,

Hospitalls; we had our *Agents* at all *Publick Meetings*, *Court*, *Church*, *Change*, all the *Schools* up and down; *Masters* underwrit for their *Children*, and *Servants*, *Women* for their *Husbands* in the *West-Indies*, nay we prevail'd upon some *Parsons*, to engage for their whole *Congregations*; we took in *Jack Straw*, *Wat Tyler*, and the whole Legend of *Poor Robins Saints* into our List of *Petitioners*; and the *same Names* serv'd us in four or five *several places*. And where's the hurt of all this now? So long as the Cause it self is Righteous.

Several ways of getting Hands in the Country.

Bum. *Nay, the thing was well enough* Citt, *if we could but have gone through with it*: *And you shall see now that we were put to our shifts in the* Country, *as well as you in the* City. *I was employ'd you must know, to get* Names *at* four shillings a Hundred, *and I had all my* Real Subscriptions *written at such a distance, one from another, that I could easily clap in a Name or two betwixt 'um*; *and then I got as many* School-boys *as I could, to underwrite after the same manner, and after this, I fill'd up all those spaces with* Names *that I either* Remember'd, *or* Invented *my self, or could get out of two or three* Christning-books. *There are a World* (*ye know*) *of* Smiths, Browns, Clarks, Walkers, Woods, *so that I furnish'd my Catalogue with a matter of Fifty a piece of these* Sir-names, *which I* Christen'd *my self. And besides, we had all the* Non-conformist Ministers *in the* Country *for us, and they brought in a power of hands.*

The Protestant Dissenters great Promoters of the Petition.

Citt. What do you talk of *your Non-conformists*? They do but work *Journey-work to Ours*. We have the *Heads* of all the *Protestant Dissenters* in the *Nation* here in this Town, why, we have more *Religion*, *Bumpkin*, in *this City*, then you have *People* in your whole *Country*.

Bum. *Ay, and 'tis a great blessing too, that when* Professors *are so mighty Variance among* themselves, *there should be so wonderfull an* Agreement *in the* Common Cause.

Citt. And that's notably observ'd, *Bumkin*; for so we found it here. The *Presbyterian* got hands of *His Party*; the *Independent* of *His*; the *Baptist* of *His*; the *Fifth-Monarchy man* of *His*; and so throughout all our Divisions: and we had still the most zealous man in His way, to gather the *Subscriptions*: And when they had completed their *Roll*, they discharg'd themselves as Naturally into the *Grand Committee*, as *Rivers* into the *Sea*. And then we were sure of all the *Republicans*.

Bum. *But after all this* Care *and* Industry, *how was it possible for the business to* Miscarry?

Citt.

Citt. Why I know 'tis laid in our diſh, that when we had ſet the whole Kingdome a gogg upon *Petitioning*, our hearts would not ſerve us to go through ſtitch, and ſo we drew our own necks out of the Collar, and left the Countries in the Lurch.

Bum. *Nay that's the Truth on't*, Citt; *We ſtood all gaping for* London *to lead the way.*

Citt. The great work that we look't upon was the gaining of a *well-affected Common-Councill*; which we ſecur'd upon the *Election*, with all the skill, and watchfullneſs imaginable.

Bum. *And that was a huge point* Citt; *but how were ye able to compaſſe it?*

Tricks to defeat Elections.

Citt. Why we had no more to do, then to mark thoſe that we knew were not for our turns, either as *Courtiers*, or *Looſe-livers*, or *half-Proteſtants*, and their buſineſs was done.

Bum. *We went the ſame way to work too in the* Country, *at all our* Elections; *for it is a Lawfull Policy, you know, to leſſen the Reputation of an Enemy.*

Citt. Nay we went further ſtill; and ſet a *Report* a foot upon the *Exchange*, and all the *Coffee-houſes* and *Publique Houſes* thereabouts, which held from *Change-time*, till the very *Riſing* of the *Common-Councill*, when the *Petition* was *laid aſide*; that paſt ſo currant, that no mortall doubted the Truth on't.

Bum. *But you ha' not told me what that* Report *was yet.*

Citt It was this, that *the King had ſent a Meſſage to the City to let them underſtand that he took notice how much they ſtood affected to the* Petition; *that he expected they would proceed upon it; and that his Majeſty was ready to give them* a gracious Anſwer.

Bum. *But was this fair dealing, Brother?*

Citt. Did not *Abraham* ſay of *Sarah*, *She's my Siſter*?

Bum. *Well thou'rt a heavenly man*, Citt! *but come to the Miſcarriage it ſelf.*

The Petition laid aſide in the *Common-Council.*

Citt. After as Hopefull a *Choice* as ever was made, we procur'd a *Common-Councill*: where the *Petition* was put to the *Vote*, and it was carry'd in the *Commons* by *two Voyces*, for the preſenting it, and by *Fourteen*, or *Fifteen Votes* in the *Court of Aldermen*, on the *Negative.*

Bum. *So that* your Damn'd Aldermen, *and* our Damn'd Juſtices, *have ruin'd us both in* City *and* Country.

Citt. Hang 'um, they are moſt of them *Church-Papiſts*; but we ſhould have dealt well enough with *them*, if it had not been for

that

that confounded *Act* for *Regulating Corporations.*

Bum. *Prethee let me understand that, for I know nothing on't.*

Citt. Take notice then that this Devilliſh Statute has provided, that *no man ſhall ſerve as a* Common-Councell-man, *but upon condition of taking* three Oaths, *and ſubſcribing* one Declaration, *therein mention'd; and having taken the* Sacrament *of the* Lords Supper, *according to the Rites of the Church of* England, *within one year next before his Election.* Now it ſo fell out, that what with this *Act*, and a *Court-Letter* for putting it in *Execution*, a matter of *thirty* of our *Friends* were put *by*, as not duly qualify'd; And upon this Pinch we loſt it. Nay let me tell ye as a friend, there were at leaſt *twenty* or *thirty* of the reſt too, that would hardly have paſt Muſter. The Act for Corporations brake the neck on't.

Bum. *But is this certain?*

Citt. Why I am now in my Element, *Bumkin*; for thou know'ſt my Education has been toward the Law.

Bum. *This was a Plaguy jobb,* Citt, *but we muſt look better to our Hits next bout.*

Citt. Nay my life for thine we'll have another touch for't yet. But tell me in ſhort; how came you off with your *Petition* in the *Country?*

Bum. *It went on for a good while prettily well at the* Quarter-Seſſions; *till at laſt one* Croſs-grain'd Curr *there upon the* Bench *claw'd us all away to the Devill, and got an Order of Court againſt it, while you would ſay what's this.*

Citt. But what did he ſay?

Bum. *Oh there was a great deal of ſtuff on't; the* King, *and the* Judges *(he ſaid) had declared it to be* Seditious, *and ſo they were to take it. That they ſat there to* keep *the* Kings Peace, *not to countenance the* Breaking *of it; and then (ſays he) theſe fellows don't know what they would have.* One *Petitions for* Chalk, *and* Another *for* Cheeſe; *the Petition was at firſt* for the meeting of the Parliament; *and then they came to Twit the King with his* Coronation-Oath, *and then,* Delinquents *muſt be brought to* Puniſhment; *and then the* Parliament *was to Sit as* long *as* they pleas'd; *and at* laſt, *every man muſt be* mark'd *for a* Common Enemy *that would not* Subſcribe *it. So that firſt they would have the* Parliament Sit; *and then they'd cut 'um out their work; and in fine, it was little other then a* Petition *againſt* thoſe *that would* not Petition. *He ſaid there were Ill practices in the getting of hands; and ſo they threw out* The Petition baffled in the Country.

the

the Petition, *and order'd an* Enquiry *into the* Abuses.

Citt. Well, there's no remedy but Patience.

Bum. *I had need of Patience I'm sure, for they're Examining the Hands allready, as hard as they can drive; You'l see me in the* Gazette next Thursday, *as sure as a Gun.*

Citt. Why then we must play the *Domestique* against *him, next Fryday,*

Bum. *Nay, I'm sure to be trounc'd for't to some tune, if I be* taken.

Citt. Pre'thee what art affraid of? There's no *Treason* in getting hands to a *Petition* man.

Bum. *No, that's true; but I have put in such a Larry of* Dog-Rogues; *they cry* they're defam'd, *with a Pox,* they'le have their remedy; *and they make such a Bawling.*

Citt. Come, come, set thy heart at rest: and know that in *this* City th'art in the very Sanctuary of the *Well-affected.* But 'tis good however to prepare for the *worst,* and the *best* (as they say) *will help its self.* But art thou really afraid of being *taken?*

Bum. *And so would you be too, if you were in my condition, without a* penny, *or a* friend *in the world to help ye.*

The blessing of having neither friends nor Mony.

Citt. Thou art two great Owls, *Bumkin,* in a very few words. *First,* thou hast *great friends* and do'st not *know on't,* and *Secondly* thou do'st not understand the *Blessing,* of having neither *Friends,* nor *Money.* In one word, I'll see thee provided for; and in the mean time, give me thy answer to a few questions.

I make no doubt but they that put thee into this *Trust,* and *Employment* of helping on the *Petition,* are men of *Estate,* and men *well-inclin'd* to the *Publique Cause.*

Methods of *Popularity.*

Bum. *O, their* Landlords *and* Masters *are men of huge Estates; but 'tis the* Tenants, *and the* Stewards *that I have to do withall. But then (do you mark me) those people are all in all with their Masters.*

Citt. I suppose you may be known to the *Landlords* and *Masters themselves* too. Do they ever take any notice of you?

Bum. *Yes, yes; I go often to their Houses man, and they speak mighty kindly to me; and there's nothing but* Honest Obadiah, *and* Good Obadiah *at every turn; and then the Men take me into the Kitchin, or into the Cellar, or so. And let me tell you* Citt, *if it had not been for them once, I had been plaguyly paid off in the* Spiritu-all Court *upon a certain Occasion.*

Citt. That's a very good sign of *Affection* to the *Cause,* as I told thee: and it would be never the worse if they were under a cloud

Cloud at *Court*; for *an Honest Revenge*, ye know *goes a great way with a tender Conscience.*

Bum. *I have hear'd some Inkling that way, but we'le scatter no words.*

Citt. They never speak any thing to you in private, do they? As of *Grievances*, (I mean) *Religion, the Liberty of the Subject*, and such like?

Bum. *No, no, but they talk as other people do, of the* Plot, *and the* Jesuits, *and* Popery, *and the* French King, *and so.*

Citt. And what is the reason now, do ye think, that you are not receiv'd into their *Bed-Chambers*, their *Closets*, into their *Arms*, and into their very *Hearts*, as well as some other people as we know?

Bum. *Alas! what should they do with me? I'm not a man fit to keep them Company.*

Citt. Why then *Honest Bumpkin*, here's a Golden Sentence for thee; *Be Taken, Sifted, Imprison'd, Pillory'd*, and stand true to thy *Principles*, and th'art company for the best *Lord* in *Christendom*. They'l never dare to trust thee till th' art *Jayl* and *Pillory-proof*; and the bringing of *thee into* a Jayl would be a greater kindness, then the fetching of *Another man Out*. A Golden Sentence.

Bum. *Prethee* Citt, *tell me one thing by the way, hast thou ever made Tryal of this Experiment thy self?*

Citt. To tell thee as a friend, I have try'd it, and I'm the best part of a thousand pound the better for't. 'Tis certainly the high way to preferment. A Jayl is the High-way to Preferment.

Bum. *And yet for all this,* Citt, *I have no minde in the World to be taken.*

Citt. And that's because th' art an arrant buzzard; the Lord deliver me from a fellow that has neither *Mony*, nor *Friends*, and yet's afraid of being *Taken*. Why 'tis the very making of man, a mans Fortune to be *Taken*. How many men are there that give mony to be Taken, and make a *Trade* on't; *Nay* happy is the man that can but get any body to *Take* him. Why I tell ye, there are people that will *quarrel* for't, and make *Friends* to be *Taken*. 'Tis a common thing in *Paris*, for a man in *One six Months*, to start out of a *Friendless*, and *Moneyless* condition, into an Equipage of *Lacquays* and *Coaches*; and all this by nicking the blessed Opportunities of being *discreetly Taken*.

Bum. *I have heard indeed of a man that set fire to* one Old House,

and got as much Money by a Brief *for't, as built him two* New *ones.*

Citt. Have not I my self heard it cast in a fellows Teeth, *I was the making of you,* Sirrah, *though y'are so high now, a body must not speak to you: You had never been* Taken *and* clapt up, Sirrah, *but for me.*

Bum. *Father! what Simpletons we* Country-folks *are to you* Citizens!

Citt. Now put the case *Bumpkin,* that you were *Taken, Examin'd* and *Committed,* provided you *stand to your Tackle,* y'are a Made man already; but if you *shrink in the wetting,* y'are lost.

Bum. *Pray'e what do you mean by* standing to my Tackle?

Citt. You must be sure to keep your self upon a Guard, when y'are before the *Justice*; and not to be either *wheedled,* or *frighten'd* into any *Discovery*; for they'le be trying a thousand Tricks with you.

Bum. *But may I deny any thing that's charg'd upon me, point-blank, if I be guilty of it?*

A Salve for a Lyt.

Citt. Yes, in the case of *self-preservation,* you may; but you must be sure then that no body can *disprove* you; for if it be *known,* 'tis a *Scandall,* and no longer *Lawfull*: Your best way will be not to answer any Questions against your self.

Bum. *But now you have brought me into a Gool, you would do well to tell me how I shall get out again.*

The Benefits of a Prison.

Citt. Why before you turn your self thrice in your *Round,* (if *Bayliffs*) Y'are out again, upon a *Habeas Corpus*: But in the mean time, the Town rings of your *Commitment,* the *Cause* of it, and how bravely you carry'd it upon your *Examination*; all which shall be Reported to your Advantage; and by this time, y'are Celebrated for the *Peoples Martyr.* And now come in the *Bottles,* the *Cold-Pies,* and the *Guynnies*: But you must lay your finger upon your Mouth, and keep all as close as if the *Fayries* had brought it.

Bum. *Pre'thee,* Citt, *were thou ever bound* Prentice *to a* Statesman?

Citt. No, not altogether so neither; but I serv'd a Convenient time in two of his Majesties Houses, and there I learnt *My Politiques*; that is to say, in *Newgate,* and the *Gate-house*; *Two Schools* (says one) *that send more wise men into the World, then the* four Inns of Court. Now let your suffering be what it will, the *Merit* of it will be rated according to the *Difficulty* and *hazard*

zard of the *Encounter*: For there's a great difference betwixt the Venture of a *Pillory*, and of a *Gibbet*. But in what caſe ſoever; if you ſtand faſt, and keep your Tongue in your head, you ſhall want neither *Mony*, nor *Law*; nor *Countenance*, nor *Friends* in the *Court*, nor *Friends* in the *Jury*.

Bum. *Hold, hold*, Citt; *what if all my great Friends ſhould deceive me at laſt?*

Citt. They'le never dare to do that, for fear you ſhould deceive *them*. I have found the Experiment of it my ſelf, and every *Term* yields us freſh Inſtances of *people that make their Fortunes in a trice, by a generous contempt of Principalities, and Powers.*

Bum. *Thou'rt a brave fellow* Citt; *but pre'thee what may thy Employment be at preſent, if a body may ask thee?*

Citt. I am at this preſent, *Bumpkin, under the Roſe*, a *Secretary-Extraordinary* to one of the *Grand Committees* I told thee of; and my buſineſs is to draw up *Impeachments, Informations, Articles*; to lick over now and then a *Narrative*; and to deal with the *Mercuries* to publiſh nothing againſt the Intereſt of that Party: and *in fine*, there's hardly any thing ſtirs, but I have a finger in't. Mine is a buſineſs I can tell you, that brings in *Money*. The Secretary to a Grand Committee.

Bum. *I make no doubt on't* Citt: *But could ye put me in a way to get a little money too?*

Citt. We'l talk of that preſently. You may think perhaps now the *City-Petition's* blown off, that our *Committee* will have nothing to do. But, I do aſſure you, buſineſſe comes in ſo faſt, upon us, that I ſhall never be able to go through it without an *Aſſiſtant*; and if I find you fit for't, you ſhall be the man.—Nay hold, let Me ſpeak, Firſt; do you continue the uſe of your *Short-hand*?

Bum. *Yes, I do; and I have mended my* Baſtard-Secretary *very much ſince you ſaw it.*

Citt. Will you be *Juſt, Diligent*, and *Secret*?

Bum. *I'le give you what ſecurity you'le ask, for my* Truth *and* Diligence; *and for my* Secrecy, I could almoſt forget to *ſpeak*.

Citt. That Figure pleaſes me; but I muſt ſhrift you further. How ſtands your appetite to *Wine* and *Women*?

Bum. *Why truly at the rate of* other fleſh and blood.

Citt. 'Tis not to barr ye neither; but what Liberties ye take, let them be *Private*, and either to advance the *Common-cauſe*, or at *ſpare hours*.

I Def. *You cannot ask or wish more then I'le do.*

Citt. Only a word or two more, and then I'le let you into my affairs. What course did you propound to your self, in case your *Petition* had succeeded? I ask this, because you seem so much troubl'd at the Disappointment.

Other Petitions upon the Anvil.

Bum. *Why if this* Petition *had gone* on, *and the* Parliament *had* met, *I was promis'd four or five* Petitions *more*; *One against* Danby, *and the Lords in the* Tower, *another* for the Sitting of this Parliament, till they had gone through all they had to do; *a* Third, *for taking away the* Bishops Votes, *a* Fourth *for the Removal of* Evill Counsellours; *and a* Fifth *for putting the* Militia *into* Safe hands.

Citt. These points you must know, have been a long time upon the Anvill; and our Friends have Instructions all over the Kingdom, to proceed upon them to shew the Miraculous *Union* of the Nation. But do you think because the *First Petition* has receiv'd a *checque*, and the *Parliament* is *Prorogu'd*, that therefore *the other Petitions must fall to the ground?*

Bum. *I cannot well see how it should be otherwise.*

Citt. Why then let me tell you, *Bumpkin*, We'l bring the whole busines about again, and carry it on, in spite of Fate: for we have better *heads* at work perhaps then you are aware of.

Bum. *Ay, but what* Hands *have we* Citt? *for it will come to that at last.*

Citt. Those *Heads* will find *Hands*, never trouble your self, if there should be occasion; but 'tis too early-days for that sport yet. 'Twas an unlucky thing however to be so surpriz'd; For our Friends did no more dream of the *Sacrament*, then of their *Dying day.*

Bum. *Well there's no recalling of what's past: But the Question is how we shall avoid it for the time to come.*

A Designe upon the Common-Council.

Citt. Nay *Bumpkin*, there's a Trick worth two of *avoiding* it, we'l *Take* it next bout, and then we're safe; we'l carry it, I'le undertake by *fifty Voices.*

Bum. *But cannot the* Aldermen *hinder you from putting it to the Vote?*

Citt. 'Tis the custom of the City I confess, for the *Lord Mayor* to *Summon* and *dissolve Common-Councils*, and to put all points to the *Question*; but we'l finde a cure for that too. 'Tis a thing we've been a good while about already; the bringing

down

down the *Authority* of the *City* into the *Major part* of the *Commons*.

Bum. *Now if the* Mayor *and* Aldermen *should be aware of this, they'l never endure it; but we must leave that to time. But hark ye* Citt. *I thought our Friends refusing of the* Sacrament *had been matter of* Conscience.

Citt. Why so it is man, but take notice then, that you are to distinguish of *Consciences*: There is, *First*, a *plain, simple Conscience*, and that's a Conscience that will serve well enough to keep a man *Right*, if he meet with nothing else to put him *out of the way*. And then there's a *Conscience* of *State*, or *Profit*; and *that Conscience* yields, as a *Less Weight* does to a *Greater*; an *Ounce* turns the *Scale*, but a *Pound* carries the *Ounce*, and no body blames the *Weaker* for being over-power'd by the *stronger*. There is a *Conscience* of *Profession* too; which is a *Conscience* that does not so much regard the *Reason* of the *thing*, as the being *True* to a *Party*, when a man has past his *Word*: and this is the *Conscience* of a man of *Honour*, that fights for his *Whore*. There is likewise a *Conscience* of *Religion*, and that's a *quiet peaceable Conscience*, that rests in the Affections of the *Heart*, in submission to *Lawfull Institutions*; and in serving *God*, and doing Good to our *Neighbour*, without *Noise* or *Ostentation*. Distinctions of Conscience.

Bum. *Well, but I see a great many very* Conscientious men *that love to* Pray *and* Sing Psalms *next the* Street, *that their Neighbours may hear 'um; and go up and down* shaking of their Hands, *and* wringing of their Hands, *crying out of* the Calves *of* Bethel, *and the* High places, Popery, Prelacy, *and the* Common-Prayer, *in such a manner, that 'twould grieve a bodies heart to see 'um.* Conscience of State or Interest.

Citt. These are *Conscientious men Bumpkin*, and this is the *Conscience* of *State* or *Profit*, that I told ye of.

Bum. *Ay, but I have seen some men in Fits of the* Spirit, Jump, *and fling about a* Pulpit *so desperately, that they set the children a crying* to have 'um let out. *One while they'd* raise *themselves upon their* Tip-toes, *and* Roar out *upon a sudden, you'd have thought they had been pinch'd with* Hot Irons; *and then all in an Instant, they'd* Dop down again, *that ye could hardly see 'um; And so* fall *into a* faint, lamenting Voice, *like the* Grone *of a poor woman* three quarters spent in Labour. *Nay there was One of 'um that gap'd, and held his mouth open so long, that People cry'd out,* The man has a Bone in his Throat. *These must needs be very* Conscientious Men, Citt.

Citt.

Citt. They are so *Bumpkin*, but 'tis the *same Conscience* still; for it works all manner of ways. We took up this Mode I suppose, from the *Transports*, and *Grimaces* of the *Pagan Priests*, in the Ceremony of their *Sacrifices*, which had a very effectual operation upon the People.

Bum. *Nay* Citt, *these Men have a Holy way of* Language *too, as well as of* Behaviour, *for all their* Talk *is of* Heaven, *and* Heavenly things, *the* Saints *and* the New Jerusalem; *they deal mightily, in* Expositions *upon the* Viols, *and* the Little Horn: *and then they are bitterly severe against* Wicked Magistrates, *and those that* Lord it over Gods Heritage. *They are* in fine *a very* Conscientious *sort of People.*

Citt. Oh beyond question so they are: But this is still a Branch of the *same Conscience*. I have known indeed some people so Transported with this same *Talkative Holiness*, that it has been a kind of *Spiritual Salivation* to 'um; they continue *spitting* when they have not one drop of *Moisture* left 'um in their *Bodies*.

Bum. *Frethee* Citt, *tell me in Honest* English, *where shall a body finde the* simple, *and the* Religious Consciences *thou told'st me of?*

Not many Religious Consciences.

Citt. Why every man living has the *Former* of 'um, but takes no notice on't: But for the *Latter* sort, 'tis very scarce; and you shall finde more of it perhaps in *one Jayle*, or in *one Hospital*, then in all the *Courts* of *Christendom*. It is commonly *the Blessing of men in years*, in *sickness*, or *in adversity*.

Bum. *Ah* Citt, *that I were but as capable of Learning as thou art of Teaching! Pre'thee explain thy self a little upon the* Conscience *of* Profession *too.*

A Conscience of Profession.

Citt. Observe me what I say then, *Bumpkin*; There is a *Profession*, *Particular*, and *General*: *Particular*, as when *One Cavalier* serves another in a *Duell*, he's oblig'd to't by the *Profession* of a *Sword-man*, without Formalizing upon the *Cause*. There's a *Conscience* of *Profession* even among the *Bandits* themselves. What is it but the *Profession* of *Presbytery*, that makes the whole Party oppose *Episcopacy*; as the *Independents* do *Presbytery*; the *Republicans*, *Monarchy*, and the like.

Bum. *Now I thought that there might have been* Conscience *of* State, *as well as of* Profession *in These Cases.*

Citt. Thou sayst very well, *Bumpkin*, and so there is, and of *Profit* too; and it was much the same Case too, throughout

the

the Circle of our Late Revolutions, when we *Swore* and *Vow'd* from the *Oaths of Allegiance*, and *Canonical Obedience*, to the *Protestation*, the *Solemn League and Covenant*, the *Engagement*, the *Negative Oath*, the Oath of *Abjuration*, and so till we swore round, into the *Oath of Allegiance* again.

Bum. *What do you mean now by your* Generall Profession?

Citt. I mean the *Subordination* of a *Partiall* to a *Generall*, of a *Private Profession* to a *Publick*; as thou seest in the Late Times, *Bumpkin*, how strictly the *Divided Reformers* kept themselves to This Rule, so long as the *Common Enemy* was upon his Legs.

Bum. *But who do you mean by the* Common Enemy?

Citt. I mean, the *Court*, and the *Church-Party*. So long (I say) all our Brethren of the Separation joyn'd as one man, against that *Inordinate Power*; and herein we were *Conscientiously True* to our *General Profession*; but so soon as ever we had subdu'd that *Popish* and *Tyrannicall Interest*, through the *Consciences* of our *General Profession*, we then consulted our *Particular*; and every man did Conscienciously labour for the Establishment of *his own* way. But now we come to the great Nicety of all; that is to say, the *Conscience* of making a *Conscience* of using *any Conscience at all*: There's a Riddle for ye, *Bumpkin*.

Bum. *I must confess I do not understand one Bitt on't.*

Citt. That's for want of a Discerning Spirit *Bumpkin*. What does *Conscience* signifie to the *Saints*, that are deliver'd from the Fetters of *Morall Obligations*, by so many *Extraordinary* and *Over-ruling Priviledges*, which are granted in a peculiar manner to the *People of the Lord*? What's he the *better*, or the *worse*, for *keeping* or for *breaking* the *Ten Commandments*, that lies under the *Predestinarian Fate* of an *Unchangeable Necessity* and *Decree*? What needs he care for any *other Guide*, that carries within himself an *Infallible Light*? Or He for *any Rule at all* that cannot *sin*? For the *same thing* may be a *sin* in *another man*, which in *Him* is *None*. A Conscience of using no Conscience at all.

Bum. *Really This is admirable: So that we that are the* Elect *are bound up by no* Laws *at all, either of* God *or of* Man.

Citt. Why look you now for that; we *Are*, and we are *Not*. If it so happens that the *Inward* and *Invisible Spirit* move us to do *the same thing*, which the *Outward*, and *Visible Law* requires of us; in *This Case* we are *Bound*; but so, as to the *Spirit*, not to the *Law*: and therefore we are bid to *stand fast in our Christian Liberty*.

Bum.

Of Christian Liberty.

Bum. *That's extreamly well said, for if* We Christians *should be* Shackled *with* Human Laws, *which can only reach the* Outward Man, *then are* the Heritage of the Lord, *in no better Condition then the* Wicked, *and the* Heathen.

The Extent of it.

Citt. Oh! th'art infinitely in the Right: for if it were not for this *Christian Liberty*, we could never have *Justify'd* our Selves in our *Late Transactions*: the *Designe* of *Overturning the Government* had been *Treason*; taking up *Arms* against the *King*, *Rebellion*; *Dividing* from the *Communion* of the *Church* had been *Schism*; appropriating the *Church Plate*, and *Revenues* to *Private Uses*, had been *Sacrilege*; Entring upon *Sequester'd Livings* had been *Oppression*: taking away mens *Estates* had been *Robbery*; *Imprisoning* of their *Persons* had been *Tyranny*; using the name of *God* to all This, would have been *Hypocrisy*, forcing of *Contradictory Oaths* had been *Impiety*, and Shedding the *Blood* both of the *King*, and his *People*, had been *Murther*: And all This would have appear'd so to be, if the *Cause* had come to be *Try'd* by the *Known Laws* either of *God*, or of *Man*.

Bum. Make us thankfull now! What a blessed State are we in, that Walk up to our Calling, *in* Simplicity *and* Truth, *whose* Yea *is* Yea, *and whose* Nay *is* Nay. *'Tis a strange way thou hast*, Citt, *of making things out to a man. Thou wert saying but now, that the* same thing *may be a* Sin *in* One Man, *and* not *in* Another. *I'm thinking now of the* Jesuites.

Citt. Oh That's a *Jugling*, *Equivocating*, *Hellish* sort of *People*; 'tis a thousand pitties that they're suffer'd to live upon the Earth; They value an *Oath* no more then they do a *Rush*. Those are the *Heads* of the *Plot* now upon the Life of the *King*, the *Protestant Religion*, and the *Subversion* of the *Government*.

Jesuites and Phanatiques compar'd.

Bum. *Ay, Ay*, Citt, *they're a* damn'd Generation *of* Hell-hounds. *But, as I was thinking just now; we have so many things among* Us, *like some things among* Them, *that I have been run down some times allmost, as if We* our Selves *were* Jesuites; *though I know there's as much difference, as betwixt* Light, *and* Darkness: *and for my part*, I defie them as I do the Devill.

A vast Difference betwixt them.

But Citt *thou hast so wonderfull a way of making matters plain, I'de give any thing in the world thou'dst but teach me what to say in some Cases, when I'm put to't. One told me 'tother day*, You are rather worse then the *Jesuites*; (*says he*) for when *They* break an *Oath*, they have some *mental Reservation* or other for a *Come-off*:

But

But *You* Swallow your *Perjuryes*, *just* as *Cormorants* do *Eeles*; an *Oath's* no sooner *In* at *One End*, then *Out* at *t'other*.

Citt. Let your Answer be This, *Bumpkin*, That the *Law-maker* is *Master* of *his own Laws*; and that the *Spirits dictating* of a *New Law*, is the *Superseding* of an *Old one*.

Bum. *These are hard words*, Citt; *but he told me further*, don't *You* Justifie *King-Killing* (*says he*) as well as the *Jesuits?* Only *They* do't with *Pistol*, *Dagger*, and *Poyson*; and *You* come with Your *Horse*, *Foot*, and *Cannon*: *They* proceed by *Excommunicating*, and *Deposing*; by *dissolving* the *Character*, *first*, and *then destroying* the *Person*; and just so did *You*. *First*, ye *Depos'd* the *King*, and *Then* ye *Beheaded Charles Stuart*. And then you need never go to *Rome* for a *Pardon*, when every man among you is *his own Pope*. Their Practises compar'd.

Citt. Now your Answer must be This; That we had, *First*, the *Warrant*, for what we did, of *an Extraordinary Dispensation* (as appear'd in the providence of our Successes) *Secondly*, we had the *Laws* of *Necessity*, and *Self-preservation* to Support us. And *Thirdly*, the *Government* being *Coordinate*, and the *King* only *One* of the *Three Estates*; any *Two* of the *Three* might deal with the *Third* as They thought *Fit*: Beside the *Ultimate Sovereignty* of the *People*, over and above. And now take notice, that *the same Argument* holds in the *Subversion* of the *Government*. The Fanaticks Clear'd.

Bum. *Now you have Arm'd me Thus far*, *pray'e help me on*, *one Step farther*; *for I was hard put to't not long Since*, *about the businesse of the* Protestant Religion. *What is* That, *I pray'e*, *that ye call the* Protestant Religion?

Citt. You are to understand, that by the *Protestant Religion* is meant the *Religion* of the *Dissenters* in *England*, from the *Church* of *England*; As the *First Protestants* in *Germany* 1529. (from whom we denominate our Selves) were *Dissenters* from the *Church* of *Rome*: And So *Call'd* from the famous *Protestation* they enter'd against the *Decree* of the *Assembly* at *Spires*, against *Anabaptists*. Of Dissenting Protestants.

Bum. *So that I perceive We* Set up *the* Protestant Religion; *we did not* Destroy *it*: *But they prest it Then*, *that the* Church of England *was a* Protestant Church, *and that the* Jesuites *had only* Design'd *the* Destruction *of it*, *where as* We *did* Actually Execute *it*.

Citt. Your Answer must be, that the *Church of England*, though it be a little *Protestantish*, it is not yet directly *Protestant*: As on the Other side, it is not altogether the *Whore* of *Babilon*, though a good deal *Whorish*; and therefore the Reply to That must be, that we did not *Destroy*, but only *Reform* it.

Bum. *Why I have answer'd People out of my Own* Mother-Wit, *that we did but* Reform *it. And they told me again, the Cutting of it off* Root and Branch, *was a very Extraordinary way of* Reforming.

The meaning of Root and Branch.

Citt. The Answer to That is Obvious, that the *Cutting Off Root and Branch*, is only a *Thorow*, or a *Higher degree* of *Reforming*. But upon the whole matter, it was with *Us* and the *Jesuites*, as it was with *Aaron* and the *Magicians*; we did *Both* of us, make *Froggs*, but *We alone* had the Power to quicken *the Dust of the Land, and turn it into Lice.*

Thou art by this time, I presume, sufficiently instructed in the *Methods*, and *Fundamentalls* of the *Holy Cause*. I shall now give you some necessary Hints, to fit, and qualify you for the Province that I intend you. But before you mind your *Lesson.*

Bum. *As I would do my* Prayers, Citt, *or I were Ungracefull, for you have made me for ever.*

Citt. Come we'l take 'tother Sup, first, and then to work. *Who wayts there without? Two Pottl more, and shut the door after Ye.*

A great part of Your business, *Bumpkin*, will ly among *Parliament-Rolls*, and *Records*; for it must be *Our Post* to furnish *Materialls* to a *Cabal* only of *Three Persons*, that may be ready upon Occasion, to be made use of by the *Grand Committee.*

Rolls and Records hunted for Presidents.

Bum. *My Old Master would say that I had as good a guesse as a* Musty Record, *as any man; And 'twas my whole Employment almost, to hunt for* Presidents. *Nay the People would Trust me with* Great Bags *home to my Lodging; and leave me alone sometimes in the* Offices *for four and twenty hours together.*

Citt. But what kind of *Presidents* were they that Ye lookt for?

Bum. *Concerning the* Kings Prerogative, Bishops Votes, *the* Liberty *and* Property *of the* Subject; *and the like: And such as They wanted, I writ out.*

Citt. But did you Recite them *Whole?* or what did you *Take*, and what did you *Leave?*

Bum.

Bum. *We took what serv'd our Turn, and left out the Rest; and sometimes we were taken* Tripping, *and sometimes we* Scap'd: *But we never falsify'd any thing. There were some dagged Passages, indeed we durst not meddle with at all; but I can turn ye to any thing you have occasion for, with a wet-finger.*

Citt. So that here's One great point quickly over; in thy being Train'd to my hand: A man might lay thee down *Instructions*, now, for thy very *Words*, *Looks*, *Motions*, *Gestures*; nay thy very *Garments*; but we'l leave those matters to Time, and Study. It is a strange thing how Nature puts her self forth, in these *Externall Circumstances*. Ye shall Know a *Sanctifi'd Sister*, or a *Gifted Brother* more by the *Meene*, *Countenance*, and *Tone*, then by the Tenour of their *Lives*, and *Manners*. It is a Comely thing for Persons of the Same Perswasion, to agree in these *Outward Circumstances*, even to the *drawing* of the *same Tone*, and *making* of the *same Face*: Always provided, that there may be read in our *Appearances*, a *Singularity of Zeal*, a *Contempt of the World*, a *fore-boding of Evills to come*; *a dissatisfaction at the Present Times*; *and a Despair of Better*. Lessons of Behaviour for the Well-affected.

Bum. *Why This is the very Part, that I was Made for*; *these Humours are to be put On, and Off; as a man would shift his* Gloves; *and you shall see me do't as Easily too*; *but the* Language *must be got, I Phansy, by Conversing with* Modern Authours, *and frequenting* Religious Exercises.

Citt. Yes, yes, and for a help to your memory I would advise you to dispose of your Observations into these *Three Heads*, *Words*, *Phrases*, and *Metaphors*: Do you conceive me?

Bum. *There's not a word you say, falls to the Ground. And I am the more sensible of the force of* Words, Looks, Tones, *and* Metaphors (*as ye call 'um*) *from what I finde in my self.* Ours *certainly may be well term'd a* Powerfull Ministry, *that makes a man cry like a Child at the very* Noyse *of a Torrent of* Words *that he does not* Understand One Syllable *of. Nay, when I have been out of reach of hearing the* Words, *the very* Tone *and* Look, *has* Melted *me.* The Force of Looks and Tones.

Citt. Thou canst not but have heard of *That Moving Metaphor* of the late Reverend *Mr. Fowler*: *Lord Sowse us*; (says he) *Lord Dowse us, in the Powdering-Tubb of Affliction*; *that we may come forth Tripes worthy of thy Holy Table.* Who can resist the *Inundation* of This *Rhetorique?* But let us now pass from the *Generall Ornaments* of our *Profession*, to the *Particular business* of our *present Case.* A Moving Metaphor.

I need not tell you, *Bumpkin*, of the *Plott*, or that we are all running into *Popery*; and that the best Service an *Englishman* can do his Country, would be the ripping up of This Designe to the *Bottom*.

Bum. *I am so much of Your Opinion, that you have Spoken my very Thoughts.*

Citt. Bethink your self, *Bumpkin*; what *Papists* do you know?

Bum. *Oh, hang 'um all, I never come near any of 'Um.*

Citt. But yet you may have Heard, perhaps, of some people that are *Popishly affected.*

Bum. *Yes, yes; There are abundance of Them.*

Citt. Can you prove that ever they *Sayd*, or *Did* any thing, in favour of the *Papists*?

Bum. *Nay there's enough of That I believe; but then there are such* Huge Great men among 'um.

Citt. Pluck up a good heart *Bumpkin*; the *Greater*, the *Better*; We fear 'um not. Rub up your Memory, and call to minde what you can say upon *Your own Knowledge*, and what you have *Heard*; either about *Sir Edmond-Bury Godfrey*, The *Plott*; The *Traytors* that Suffer'd, or the *Kings Evidence.*

Bum. *I have seen people* shrug *sometimes, and lift up their* Hands *and* Eyes, *and shake their* Heads, *and then they would clutch their* Fists, look sour, *make* Mouths, *and bite their* Nails, *and so: And I dare swear I know what they thought.*

Citt. Ah *Bumpkin*, if they had but so much as mutter'd, they'd been our own.

Signs in Evidence.

Bum. *Well but hark ye* Citt, *I hear People swear*, or in WORDS to this Effect; *why may not a Man as well swear*, in SIGNS to this Effect? *and that they lifted up their* Eyes, *and* hands, *bent their* Fists, *knit their* Brows, *and made* Mouths, to this or that Effect?

Citt. No, that will never do *Bumpkin*, but if thou could'st but phansy that thou heard'st them *speak.*

Bum. *Why truly I never thought on't, but I saw a* Parson *once, the Tears stood in his Eyes, as one of 'um went by to Execution. But your* Surcingle-men, (*as our Doctor told us last Lords day*) *are all of 'um* Papists in their Hearts.

Citt. Why what's the *Common-Prayer Book Bumpkin*, but a mess of *Par-boyl'd Popery?*

Bum. *I'm a dog, if our Minister does not pray for the* Queen *first.*

Citt.

Citt. Nay, we are e'en at a fine pass, when the *Pulpit* prays for the *Queen*, and the *Bench* Drinks the *Duke* of *Yorks Health*. But to the point, bethink your self well; a man may forget a thing to day, and recollect it to morrow. Take notice however, that it is another main point of your Instructions to procure *Informations* of this quality. Sad Times.

Bum. *I'le fit you to a hair for that matter*: *But then I must be running up and down ye know, into* Taverns, *and* Coffee-houses, *and thrusting my self into* Meetings, *and* Clubs. *That licks money.*

Citt. Never trouble your self for that, you shall be well paid and your expences born: Beside so much a head from the State, for every Priest that you discover.

Bum. *Well! these* Priests *and* Jesuites *are damn'd fellows.*

Citt. And yet let me tell you *Bumpkin*, a *bare fac'd Papist* is not half so bad as a *Papist* in *Masquerade*.

Bum. *Why what are those I prethee?*

Citt. They are your *Will-worship-men*, your *Prelates Brats*: Take the whole Litter of 'um, and you'l finde *never a barrel better Herring*. Let me tell thee in Love *Bumpkin*, *these Ours* are forty times worse to *Us* then the *Jesuits themselves*; for the *One* is an *Open Enemy*, the *Other* lies gnawing like a Canker in our *Bowells*. And then being train'd up to *Latin* and *Greek*, there's no opposing of *the Power of Godliness* to the *Sophistry* of *Humane Reason*: Beside that, the *Law* is *For* us in the *One* Case, and *Against* us in the *Other*. Church-men worse to Dissenters then Jesuites.

Bum. *Which way shall we go to work then, to deal with this Generation of Men?*

Citt. We must joyn the *Wisdom* of the *Serpent*, to the *Innocence* of the *Dove*; and endeavour to compass that by *stratagem*, which we cannot gain by *Argument*. But now am I going to open a *Mistery* to thee, that's *worth*——

Bum. *Prethee the* Worth *on't* Citt: *For talk is but talk, the* Worth *is the* Main point.

Citt. Why then let me tell thee *Bumpkin*, the *Mistery* that I am about to disclose to thee, was *worth* to our Predecessours not long since, no less then *Three Kingdoms*, and *a better penny*. But I'le seal your Lips up, before I stir one step further.

Bum. *Why look ye* Citt, may this Drink never go thorough me, if I ever blab one Syllable of any thing thou tell'st me as a Secret.

Citt.

Citt. Hold, hold, *Bumkin*, and *may it never come up again if thou do'st*; for we'l have no shifting.

Bum. And may it never come up again neither if I do.

The strange agreement of Dissenters.

Citt. Well, I'm satisfy'd, and now give attention; thou seest how unanimously fierce all the several Parties of the *Protestant Dissenters* are against the *Papists*. Whence comes this *Conjunction*, I prethee, of so many *separate Congregations*, that are many of them worse then *Papists*, *One* to *Another*? There must be in it, either *Conscience*, or *Interest*: If it were *Conscience*, we should fall foul *One* upon *Another*, and for matter of *Interest*; when the *Papists* are *destroy'd*, we are but still where we were.

Bum. *This is a crotchet*, Citt, *that did not fall under my Night-Cap.*

The scope of that Agreement.

Citt. Be enlighten'd then. It is not the Destruction of those that are *Really Papists*, that will do our Work; for there's nothing to be got by't. But it must be our business to make *those people* pass for *Papists*, that are *not* so, but only have *Places* to Lose: such as we our selves, by the removal of them, may be the better for; and *This*, *Bumpkin* must be *our Master-piece*.

Bum. *I had this very phansy my self*, Citt; *but it stuck betwixt my Teeth, and would not out.*

Citt. You hear now in General, what is to be done; You must be next instructed in the Acts of *Raising*, *Cherishing*, and *Fomenting* such *Opinions*; in what Cases to *Improve* them, and where to *apply* them.

Who are Popishly affected in the first place.

Bum. *I'm perswaded my Masters Brother had this very thing in his Head, though he never made any words on't to me, He had got a List of all the considerable Offices and Employments in the Kingdom: And I remember he was us'd to say, that most of the respective* Officers *were either* Corrupt, *or* Popishly affected. *If they were* Publick Ministers; *either the* Kings Councells *were* betray'd, *or they put him upon Governing in an* Arbitrary way, *and without* Parliaments: *As for the* Judges *there was either* Bribery, Absolute Power, *or* Oppression *laid to their Charge*; *and so all the rest were branded for* Frauds, Imbezilments, *and the like, according to the Quality of their businesse: All the* Governours *of* Towns, Castles, *and* Forts, *were* Popishly Inclin'd; *and not to be Trusted. And then all* Ecclesiasticall Officers, *whatsoever, within four or five, were half way to* Rome *already.*

Citt.

Citt. This is well remembred, *Bumpkin*; Now 'tis worth a bodies while to make *theſe Blades* paſſe for *Papiſts*, and *Traitors*, that leave *Good Offices* behinde 'um. Nay, we muſt not ſuffer ſo much as any man, either of *Brains*, or *Fortune* (that does not joyn with *Us*) to paſſe untainted.

Bum. *Thou ſay'ſt Right*, Citt; *for whoſoever is not* With *us*, *is* Againſt *us*.

Citt. Thou haſt ſpoken patt to This point, *Bumpkin*; but yet thou begin'ſt at the wrong End; For you muſt firſt get the skill of *Raiſing*, and *Improving* a *Report*, before ye come to the *Fixing* of it: For that's a Nicety not to be medled with, till we come to the taking out of the very Pins, and the Unhinging of the Government; So that the *Firſt Clamour* muſt be Level'd point-blank at ſome *Known*, and *Eminent Papiſts*.

Bum. *Well, but what ſhall we* Charge 'um with?

Citt. Why, if we were Once at the bottom of *This Plot* (which, upon my ſoul, *Bumpkin*, is a moſt hideous one) and wanted *matter* for *Another*, I would charge them with a deſigne of betraying us to a *Foreign Enemy*.

Bum. *As how a* Forreign Enemy *pre'thee?*

Citt. As Thus: I would charge 'um with holding an Intelligence with the Emperor of *Morocco*, for the Landing of *five and thirty thouſand Light-horſe men* upon *Salisbury Plain*. A Heavy Charge.

Bum. *Pre'thee*, Citt, *don't* Romance.

Citt. Pre'thee do not *Balderno*, ye ſhould ſay; Speak *Statutable Engliſh*, ye Fool you. Thou think'ſt perhaps that the people will not believe it: Obſerve but what I ſay to thee; let it but be put into the *Proteſtant Domeſtique*, that his *Imperiall Majeſty* is to hold up his hand at the *Kings Bench-barr* for't, and let me be Dogs-meat if they do not ſwallow That too. Why pre'thee, *Bumkin*, we muſt make 'um believe ſtranger Things than This, or we ſhall never do our buſineſſe. They muſt be made to believe that the *King* intends to play the *Tyrant*; that all his *Counſellors* are *Penſioners* to the *French King*; that all his *Enemies* are turn'd his *Friends*, o'th ſodain, and all his *Friends*, his *Enemies*; That Prelacy is *Anti-Chriſtian*; all our *Clergy-men*, *Papiſts*, the *Liturgy* the *Maſſe-Book*, and that the *Ten Commandments* are to be read *backward*. Nothing Incredible.

Bum. *Bleſſe us*, Citt, *what do I hear?*

Citt. Come, come, Sirrah; y'are under an Oath; and This is

Popish Ministers may have Orthodox Offices.

is the plain Truth on'. What is it to Thee and Me, I pre'thee, whether the *Great Ministers* be *True*, or *False*; Or what *Religion*, the *Clergy* are of, so long as their *Livings* ye Rogue, are *Orthodox*, and their *Offices well-Affected*.

Bum. *This does Qualifie, I must confesse. But you were saying, that the First Clamour should be level'd at some* Known *and* Eminent Papists: *Now what comes after That, I beseech you?*

Citt. You may safely Mark all Their Friends then for *Popishly-Affected*; and so consequently on all that *Love them*, and all that *They Love*. When this Opinion is once started, 'tis an Easy matter, by the help of *Invention*, and *Story*, to improve it; and by this means we shall come, in a short time to secure all the *Councils* of the Nation to *our Party*, that are chosen by *Suffrage*. If you were read in History you would finde, that still *as the* Papists *set the House on fire, the* Non-conformists *took the Opportunity of roasting their own Eggs*.

Who are Popishly affected.

Bum. *Yes, yes, I understand ye. As for Example now,* One *goes to the* Lords *in the* Tower, another *(as you were saying) drinks the* Dukes Health, *a* Third *prays for the* Queen: *a* Fourth *Phansies* Two Plots; *a* Fifth *refuses the* Petition, *a* Sixth *speaks well of my* Lord Chief Justice, *or calls the* Protestant Domestick *a* Libel. *All these now are* Popishly-Affected.

Citt. Save your breath *Bumpkin*, and take all in one word: whosoever will not do as we would have him shall be *made* so.

But now to the matter of *Invention*, and *Story*; I hate the over-hearing of Discourses, in *B*linde Allyes, and such ordinary *Shams*: I'm rather for coming downright to the *Man*, and to the *Poynt*; after the way of the Protestant Domestique.

Matters of Moment.

Bum. *Ay, ay: There's your* free Speaker. *Well* Citt, the King wants such men about him. *But pre'thee hear me; Is it certain his Majesty has Lent the King of* France Three Millions?

Citt. No, no; some Two and a half; or thereabouts.

Bum. *Why, if the King would but make a League now with the* Swiss *to keep the* Turk *off*, That way; *and another with the* Protestants *in* Hungary, *to keep off the* French; *the whole world could never hurt us.*

Citt. Nay that's true enough, but then the *Pole* lies so damnably betwixt *Us* and the *Baltique*.

Bum. *I'de not value that a Half-penny, so long as we have the* Waldenses *to Friend.*

Citt.

Citt. And then *New-England* lies so conveniently for *Provisions.* But what do you think of drawing *Nova Scotia*, and *Geneva* into the *Alliance?*

Bum. *Ay, but there's no hope of that: so long as the King follows these Counsells.*

Citt. Thou art a great Read man I perceive in the *Interests of States.*

Bum. *I have always had a phansy to* Stows Survey *of* London, *and those kinde of Books.*

Citt. But Good *Bumpkin*, what's thy Opinion of the *Bishops Votes*, in Case of *Life and Death?*

Bum. *Ay, or in Cases of* Heaven and Hell *either. Why as true as thou art a man* Citt, *we have but* three Protestant Bishops *in the Nation; and I am told they are warping too.*

Citt. Prethee why should we look for any *Protestant Bishops* in the *Kingdom*, when there's no *Protestant Episcopacy* in the *World?* but for all this, we may yet live to see the *Rushing* of their *Lawn sleeves.*

Bum. *Oh, now I think on't; didst thou ever reade the Story of* Moses *and the* Ten Tables?

Citt. The *Two Tables* in the *Mount* thou mean'st.

Bum. Gad *I think 'tis the* Two Tables. *I read it in Print t'other day, in a very good Book, that as sure as thou art alive now,* the Bishops in *Henry the 8th.* made the *Ten Commandments.*

Citt. Why that was the reason, *Bumpkin*, when the *Lords and Commons* put down *Bishops*, they put down the *Ten Commandments too*; and made *New ones* of their *Own.* And dost not thou take notice that they put down the *Lords Prayer* too, because 'twas akinn to the *Popish Pater-Noster?* and then for the *Creed*, they cast it quite out of the *Directory.*

Bum. *Now as thou lay'st it down to me, the Case is as clear as Christal. And yet when I, my self sometime, I'm so affraid methinks of being* Damn'd.

Citt. What for, ye Fop you?

Bum. *Why for* Swearing, Lying, Dissembling, Cheating, Betraying, Defaming, *and the like.*

Citt. Put it at worst, do not you know that every man must have his *Day* of *Iniquity?* And that what you take out in *One way* you abate for in *another*, as in *Profaning*, *Whoring*, *Drinking*, and so forth. Suppose you should see POYSON set in Capi-

The Brethren are only for Profitable Sins.

tal Letters, upon *seaven Vials* in a *Laboratory*; 'twere a madness I know, for any man to ventu e his Life upon 'um, without a *Taster*. But having before your Eyes so many Instances, of men that by drinking of these Poysonous Liquors, out of a *Consumptive*, *half-starv'd*, and *Heart-broken* Condition, grow *Merry*, *Fat*, and *Lusty*, would not you venture too? Imagine These *Seven Waters* to be the *Seven Deadly Sins*, and then make your *Application*.

Bum. Nay, the Case is plain enough, and I cannot see why that should be a Poyson *to* me, *that's a* reservative *to* Another: *Only our Adversaries twit us with Objections of* Law *forsooth, and* Religion.

Citt. Wherefore the Discipline of the Late Times sav'd a great deal of puzzle. Mr. *Prynn* sent *His Clients* to Mr. *Case* for *Religion*; and Mr. *Case*, in requital, sent *His* to Mr. *Pryn* for *Law*; which kept up a concord among the *Well-affected*. But your Lesson in both these Cases, falls into a very Narrow compass.

Bum. Pray'e let it be Plain *that I may* understand *it*; *and* short *that I may* Remember *it*.

Three Positions.

Citt. Keep close only to these *Three Positions*: *First*, that the *King* is *One* of the *Three Estates*; *Secondly*, that the *Soveraign Power* is in the *People*; and *Thirdly*, that it is better to obey *God*, then *Man*. These Fundamentals will serve to guide ye in allmost any dispute upon this Matter, that can occur to you.

Bum. But what becomes of me, if my Adversaries should turn the question another way?

Citt. I'le fortifie you there too. And let me tell you that he'l have much ado to keep himself Clear of one of these Two Rocks: Either of Dashing upon the *Plott*, or upon the *Liberty of the Subject*. As for Example,

L'Estrange Confuted.

There's *L'Estrange*; as wary a Dog perhaps, as ever pist; and yet ye shall see how we have hamper'd Him. I writ the thing my self, ye must know, though it comes out in the Name of *the Authour of the Weekly Pacquet of Advice from* Rome. 'Tis Dedicated to *Both Houses of Parliament*; and Design'd just for the 26th. of *January*: So that if the Parliament had Set, there would have been meanes us'd to have had him Question'd for't.

Bum. Gad, I know where y'are now. 'Tis *in the* Preface *to the* History of the Damnable Popish Plott.

Citt. Ay, that's it. I'le give ye First, the *Words* in't that concern

concern *L'Eſtrange*, and you ſhall *Then* ſee the *Writings* of *His* that I have reflected upon.

Bum. *Oh, 'Tis a deviliſh witty Thing*, Citt; *I have ſeen it. Methinks the Rogue, ſhould hang himſelf out of the way: I'le go to* Mans Coffee-houſe *and ſee how he Looks on't.*

Citt. No, no, Pox on him; he's an Impudent Curr; nothing leſs than a Pillory will ever put Him out of Countenance. This Toad was in *Newgate*, I know not how long; and yet he'l take no warning.

Bum. *You muſt conſider*, Citt, *that he writes for* Money; O my Soul, they ſay, the Biſhops have given him five hundred Guynnyes. *But pre'thee* Citt; *haſt not thou ſeen* the Anſwer to the Appeal, Expounded.

Citt. Yes, but I ha' not read it.

Bum. *Why then take it from me*, Citt, *'tis one of the ſhrewdeſt Pieces that ever came in Print.* L'Eſtrange, *you muſt know, wrote an* Anſwer *to the* Appeal.

Citt. We've a ſweet Government the while, that any man ſhould dare to fall foul upon *That Appeal.*

Bum. *Well, but ſo it is*; *and* Another *has written Notes upon* Him: *You cann't imagine* Citt, *how he windes him about's Finger*; *And calls him* Fidler, Impudent, Clod-pate; *and proves him to be a* Jeſuite, *and a* Papiſt, *as plain as the Noſe of a mans Face: he ſhews ye how he accuſes the* Kings Evidence; *and that he is in* Both Plots, *in I know not how many places.*

Citt. I have known the man a great while; and let me tell ye in Private, I am to draw up *Articles* againſt him. But I have been ſo buſy about my *Lord Chief Juſtices Articles*, and *Other Articles* againſt *a Great Woman*, that lay upon my hand, that I could not get leiſure; and yet I ſhould have met with him long e're This too, for all That, but that the *Committee* Sits ſo curſedly Late: And then they have cut me out ſuch a deal of work about the *Succeſſion*. Well I heard a great Lord ſay, that *That Hiſtory of his deſerv'd to be burnt by the hand of the Common Hangman.* *Citt* drawing up Articles.

Bum. *Bravely ſayd*, Citt, *I Faith: who knows but we two may come to be* Pillars *of the* Nation? Thou *ſhalt ſtand up for the* City, *and I for the* Country.

Enter Trueman *out of a Closet.*

Enter Trueman.

Citt. Trepan'd, by the Lord, in our own way.

Trueman. Nay hold, my Masters; we'l have no flinching. Sit down, ye had best, without putting me to the Trouble of a Constable.

Citt. Why we have said nothing, Sir, that we care who hears; but because you seem to be a Civill Gentleman, my Service to you, Sir.

Bum. *Ay, Sir; and if you'l be pleas'd to sit down and Chirp over a Pot of Ale as we do, y're welcome.*

True. Very-good; And *You* are the *Representative* (forsooth) of the *City*, and *You*, of the *Country*. Two of the *Pillars* of the *Nation*, with a Horse-Pox; A man would not let down his Breeches in a House of Office that had but *Two such Supporters.*

Citt's Faculty and Employment.

Do not I know you, *Citt*, to be a little *Grubstreet-Insect*, that but 'tother day scribled Handy-dandy for some *Eighteen-pence* a *Job*, *Pro* and *Con*, and glad on't too? And now, as it pleases the stars, you are advanc'd from the *Oboe*, the *Miscarriage*, I mean, of a *Cause-splitter*, to a *Drawer-up* of *Articles*: and for your skill in *Counterfeiting hands*, preferr'd to be a *Sollicitor* for *Fobb'd Petitions*: You'l do the *Bishops bus'nesse*, and You'l do the *Dukes bus'nesse*; And who but *You*, to tell the *King* when he shall make *War*, or *Peace*; call *Parliaments*, and *whom* to *Commit*, and *whom* to *let go?* And then in your Fuddle, up comes all; what such a Lord told you, and what you told him; and all this Pudder against your Conscience too, even by your own Confession.

Citt. Y'are very much Mis-inform'd of Me, Sir.

True. Come, I know ye too well to be mistaken in you; and for your part, *Bumpkin*, I look upon you only as a simple Fellow drawn in.

Bumpkins account of himself.

Bum. *Not so* simple *neither, it may be, as you take me for. I was a* Justices Clerk *in the* Countrey, *till the bus'nesse of the* Petitions; *and my Master was an Honest Gentleman too, though he's now put out of Commission: And to shew ye that I am none of your* simple Fellows (*do ye mark*) *if ye have a minde to dispute upon* Three Points, *I'm for you.* First, *the* King *is* One *of the* Three Estates; Secondly,

Secondly, *the* Sovereign Power *is in the* People. *And* Thirdly, *'Tis better to Obey* God *then* Man.

Citt. Always provided, *Bumpkin*, that the Gentleman take no advantage of what's ſpoken in Diſcourſe.

True. No, there's my hand I will not; and now let's fall to work. If the King of *England* be *One* of the *Three Eſtates*, then the *Lords* and *Commons* are *two Thirds* of the *King of England.*

Bum. *Oh pox, you've a minde to put a ſham upon the Plot, I perceive.* *Bumpkin's way of Argument.*

True. Nay, if y'are thereabouts:——Well; If the *Soveraignty* be in the *People*, why does not the *Law* run in the Name of our *Sovereign Lords* the People?

Bum. *This is a meer* Jeſuitical Trick, *to diſparage the* Kings Witneſſes; *for* They *are part of the* People. *Now do you take up the Cudgels*, Citt.

True. Do ſo, and we'l make it a ſhort buſineſs, and let's have no ſhifting.

Now to ſhew ye that I gave good heed to your Diſcourſe, I'le run over the Heads of it as you deliver'd them. Firſt, for *Committees*, and *Grand Committees*, what are they compounded of, but *Republicans*, and *Separatiſts*, a Medly of People diſaffected both to *Church* and *State*? This you cannot deny; and that they would not ſuffer any man otherwiſe affected, to mingle with them. Now beſide the *ſcandal*, and *Ill Example* of ſuch *Irregular Conventions*, whoever conſiders their *Principles*, may reaſonably conclude upon their *Deſigns*: For they are wiſer, I hope, then to lay their Heads together to deſtroy themſelves. *The Compoſition of the Committees.*

Citt. But it is hard, if *Proteſtants* may not meet as well as Other People.

True. Yes, *Proteſtants* may meet, but not in the quality of *Conſpirators*, no more then *Conſpirators*, may meet under the *Cloak*, and *colour* of *Proteſtants*. The intent of the *Meeting* is matter of *State*, and you turn it off, to a point of *Religion*.

Citt. But is it not matter of *Religion* to joyn in a *Petition* for the meeting of a *Parliament*, to bring *Malefactors* to a *Tryall*, and to *extirpate Popery*?

True. Such a Petition as you Inſtance in, is in the appearance of it, not only *Lawfull*, but *Commendable*; But then it muſt be promoted by *Lawfull means*, and under *Decent Circumſtances*. *What Petitions warrantable and what not.*

'Tis

'Tis a good thing to *Preach*, or *Catechize*, but it is not for a *Lay-man* presently to pluck the *Parson* out of the *Desk*, or *Pulpit*, that he himself may do the Office. 'T is a Good thing to execute *Justice*, but yet *a private man* must not invade the *Judgment-Seat*, though it were to passe even the most *Righteous Sentence*.

Citt. The King may chuse whether he'l *Grant* or no; So that without invading *His Right* we only claim the *Liberty* of *Presenting* the *Request*.

No Petition to be press'd after Prohibition.

True. That may be well enough at *First*; but still, after *One Refusal*, and That with a *Publick Interdict* on the Neck on't, forbidding the pursuance of it; such a *Petition* is not by any means to be *Repeated*. *First*, out of *Respect* to *Regal Authority*: *Secondly*, as the *King* is the *Sole Judge* of the matter: *Thirdly*, upon the *Importunity*, it is not so properly *Desiring* of a thing, as *Tugging* for it. *Fourthly*, It tends many ways to the Diminution of his Majesties *Honour*, in case it be Obtain'd: For it implys, either *Levity*, or *Fear*; or (to make the best on't) the *King* confers the *Obligation*, and the *Heads of the Petition* receive the *Thanks*. Now adde to all this, the *suborning* of *Subscriptions*, and the *Inflaming* of *Parties*, what can be more *Undutifull* or *Dangerous*?

Citt. But do not you find many *Honest* and *Considerable men* concern'd in these *Petitions*?

The Nation poyson'd with False Principles.

True. Yes, in several of them *I* do; and the main reason is This. There's no man under *Five and Fifty*, at Least, that is able to give any Account, of the *Designe*, and *Effects* of this way of Petitioning in *Forty* and *Forty One*, but by *Hear-say*: so that This Nation proceeds mostly upon the *Maxims*, and *Politiques*, which That *Republican* Humour deliver'd over to us: But yet let the *Thing*, or the *Manner* of it be as it will, Those that *disarm'd*, and *turn'd back* the *Kentish Petitioners* at *London-bridg*. Those that *Wounded*, and *Murther'd* the *Surry-Petitioners* in the *Palace Yard*, only for desiring a *Peace*, and in order to the *Preservation* of his *late Majesty*: *Those People* methinks, that were so Outrageous *Against Those Petitions* (and Several others of the same kind) should not have the Face now to be so *Violent*, *for This*. And whoever examines the *present Roll*, will find the *Old Republicans* to be the *Ring-Leaders*.

The Injustice of our Common Wealths-men.

Bum. Really, *Citt*, the man speaks Reason.

Tru. Consider then the *Mean ways* ye have of advancing your Preten-

Pretensions, by *Falshoods*, and *Scandals*, to disappoint Honest men of *Elections*; The use ye make of the most *Servile Instruments*, to promote your Ends; your *fawning Methods* of *Popularity* toward the *Rabble*; your ways of undermining the *Government* of the *City*, as well as of the *Nation*; your worse then *Jesuitical Evasions* in matter of *Conscience*; your *Non-sensical Salvo's*, and *Expositions* of *Christian Liberty*; your putting out the *Church of Englands Colours*, and calling your selves *Protestants*, when you are effectually no better then *Algerines*, and *Pyrating* even upon *Christianity it self*; your Beating of the wood, in the History of our most *Seditious Times*, to start *Presidents* and *Records* in favour of your own Disloyal Purposes. The *Pharisaical* Distinguishing of your selves from the *Profane* (as you are pleas'd to stile all others, even in your *Dresse*, *Tone*, *Language*, &c. Your Uncharitable *Bitternesse of Spirit*; your *lying in wait* for *Blood*; and laying of *Snares* for the *Unwary* and the *Innocent*; and still vouching an *Inspiration* for all your *Wickednesse*; your gathering of *all Winds* toward the raising of a *Storm*; Your *Unity* in *Opposition*, and in *nothing Else*: your *Clamours*, and *Invectives* against *Priests*, and *Jesuits*, when it is the Church of *England* yet, that feels the *Last effect* of your *Sacrilegious Rage*. 'Tis not so much the *Officers* of the Church, and State, that are *Popishly Affected*, but the *Offices* Themselves; and Those in the first place (as you chuse your *Sins* too) that are most *Beneficiall*. To say nothing of your wild *Impostures* upon the *Multitude*.——

The mean ways of promoting their Designs.

Cit. Now you talk of *Impostures*, what do you think of *L'Estrange's History of the PLOT*, and his *Answer to the APPEAL*? Whether are Those Pamphlets, *Impostures* upon the *Multitude*, or *Not?*

Tru. You were saying e'en now, That *The History of the Damnable Popish Plot* was of your Writing; Answer me That Question, First; Was it so, or not?

Cit. No, it was not of my Writing; It was done by a *Protestant-Club*.

Tru. Why then let me tell ye, if a man may believe the *Preface* to That *Club-History*, or the *Notes* upon the *Answer to the Appeal* (for I have read them all:) *L'Estrange's Pamphlets* are great abuses upon the *People*: But if you had the Books about ye, the matter were easily clear'd, by comparing them.

Cit.

Citt. By good luck we have 'um all about us, that can any way concern this Queſtion. And look ye here now.

Reflexions upon *L'Eſtrange.*

Firſt, *He calls his* Abridgement *of the* Tryals, *The* Hiſtory *of the* Plot, *without mentioning one word of the Original Contrivance, the Preparatives, manner of Diſcovery, and other Remarkables eſſential to a* Hiſtory.

2. *He omits* Staly's *and* Reading's Tryals, *which yet ſure had Relation to the* Plot.

3. *In his* Epiſtle, *he ſeems to drown the* Popiſh Plot *with ſuggeſtions of an* Imaginary One *of the* Proteſtants.

4. *The amuſing People with ſuch Stories, is notoriouſly a Part of the* Grand Popiſh Deſigne.

5. *Whereas he tells us, that not one* Material Point *is omitted, moſt Readers cannot finde the ſubſtantial part of Mr.* Bedloes *Evidence againſt* Wakeman, *(P. 46 of the* Tryall *) So much as hinted at: Not to mention the groſs ſhuffles, and Omiſſions in* Pag. 77. *and elſewhere.*

6. *He charges the* Printed Tryals *(in his FREEBORN SUBIECT* P. 15.) *with many* Groſs Incoherences, *and very* Material miſtakes; *yet Inſtances but* One, *and corrected too, as an* Erratum.

7. *When Our Poſterity ſhall urge theſe Tryals for proof againſt* Papiſts, *how eaſily may the ſubtle Villains ſtop their Mouths, by alledging from this Authour that* no heed is to be given to the ſaid Tryals; *(being ſo publickly own'd by a Perſon of his Note, and late Qualification) to be guilty of ſo many, and ſuch very* Material Miſtakes.

The Fore going Reflections Answer'd.

True. Obſerve here, *Firſt L'Eſtrange* expounds his *Hiſtory* in the *Title Page*, by reſtraining it to the *Charge* and *Defence* of the *Perſons there mentioned*: Beſide that he calls it an *Hiſtorical Abſtract*, and a *Summary*, in his *Epiſtle.*

2. *Staleys Trial* had no Relation at all to the *Plot*, and *Reading* was not Try'd for's *Life*; and ſo not within the Compaſs of his intention expreſt in the *Preface.*

3. The *Epiſtle* acknowledges a *Deteſtable Plot*, and a *Conſpiracy*: but adviſes *Moderation*, and that the *Rabble* may not dictate Laws to *Authority*; for *that Licence* was the Cauſe of the *Late Rebellion.*

4. It was more then a *Story*, the *Murther* of the *Late King*, and the *Subverſion* of the *Government*, and the *ſuppreſſing* of theſe

Neceſſary

Necessary Hints, and *Cautions* is notoriously a part of the *Grand Phanatical Design*.

5. In *L'Estranges History*, here *Pag.* 79 and 80. there's every particular of Mr. *Bedloes* Evidence in Sir *George Wakemans Tryal*, *Pag.* 46. with many other passages over and above: whereas your *Damnable History* here *Pag.* 295. falls short at least by One Half. And then for the *shuffles*, and *Omissions* reflected upon, *Pag.* 77. See *L'Estranges Words*, *Pag.* 88. *The Lord Chief Justice* (says he) *after some Remarkes upon the* Romish Principles, *summ'd up the Evidence, and gave Directions to the Jury*: which is the substance of the *Page* cited in the *Preface*. Touching your *Elsewhere*, it is in plain *English*, *No where*.

6. Look ye, here's more Juggling. He says SEVERAL *Gross Incoherences*, and you have made them MANY: and then you have left out the *Parenthesis*, (*especially in the Latter of them*) which varies the Case too. And I remember again, that the *Erratum* was supply'd after *L'Estrange* had *corrected* it: And sure it was a Gross one too, to expose a *Protestant Gentleman* for a *Papist*, *Nine times* in *two Pages*. I could shew ye several other *Material Mistakes*, but One shall serve for *all*. *Pag.* 45. (as I take it) of *Irelands* Tryal; which you will finde charg'd upon the Press, in *L'Estranges History*, *Pag.* 18.

7. Pray'e mark me now: *L'Estrange* findes *Errours* of the *Press* in the *Other Tryals* and *Rectifies* them, in his *Own*: Now if Posterity shall finde in the *Right*, that the *Other* are *wrong*, they are in no danger of being *Misled* by the *One*, in what is *Corrected* by the *Other*: And if they do not read the *Right Copy* at all, there's no harm done to the Other, but they must take it as they finde it. So that this *Remark* is so far from *Disparaging* the *Proceedings*, that a greater Right can hardly be done to *Publick Justice* by a *Pamphlet*. But now let the *Epistle* speak for it *self*.

To the READER.

The Epistle to L'Estrange's History of the Plot.

THere has not been any point, perhaps, in the whole Tract of *English Story*, either so dangerous to be mistaken in, or so difficult, and yet so necessary to be understood, as the Mystery of this detestable *Plot* now in Agitation. (A Judgement for our Sins, augmented by our Follies,) But the world is so miserably divided betwixt some that will believe every thing, and others nothing, that not only *Truth*, but *Christianity* it self is almost lost between them; and no place left for Sobriety and Moderation. We are come to govern our selves by Dreams and Imaginations; We make every *Coffee-house* Tale an Article of our Faith; and from Incredible Fables we raise Invincible Arguments. A man must be fierce and violent to get the Reputation of being *Well-affected*; as if the calling of one another *Damned Heretique*, and *Popish Dog*, were the whole Sum of the Controversie. And what's all this, but the effect of a Popular Licence and Appeal? When every Mercenary Scribler shall take upon him to handle matters of Faith, and State; give Laws to Princes; and every Mechanique sit Judge upon the Government! Were not these the very Circumstances of the late *Times*? When the Religious Jugglers from all Quarters fell in with the Rabble; and managed them, as it were, by a certain sleight of hand: The *Rods* were turned into *Serpents* on both sides; and the Multitude not able to say, which was *Aaron*, and which the *Enchanter*. Let us have a Care of the same Incantation over again. Are we not under the protection of a Lawfull Authority? Nor was there ever any thing more narrowly Sifted, or more vigorously discouraged, then this *Conspiracy*. *Reformation* is the proper business of *Governours* and *Councils*; but when it comes to work once at the wrong End, there is nothing to be expected from it, but *Tumult* and *Convulsion*. A Legal and Effectual provision against the Danger of *Romish Practices* and *Errours*, will never serve Their Turn, whose Quarrel is barely to the *Name* of *Popery*, without understanding the Thing it self. And if there were not a *Roman Catholick* left in the three Kingdoms, they would be never the better satisfied, for where they cannot find Popery, they will make it: nay and be troubled too that they,

they could not *find* it. It is no new thing for a Popular Outcry, in the matter of *Religion*, to have a *State-Faction* in the belly of it. The first late Clamour was against *Downright Popery*; and then came on *Popishly Affected*; (*That* sweeps all.) The *Order of Bishops*, *and the Discipline of the Church* took their Turns next; and the next blow was at the *Crown* it self; when every Man was made a *Papist* that would not play the Knave and the Fool, for Company, with the Common People.

These things duly weighed, and considering the Ground of our present Distempers; the Compiler of this Abridgment reckoned that he could not do his Countrymen a better Office, than (by laying before them the naked state of things) to give them at one view, a Prospect, both of the subject matter of their Apprehensions, and of the Vigilance, Zeal, and needful severity of the Government on their behalf. To which end, he hath here drawn up an *Historical Abstract* of the whole matter of Fact concerning those Persons who have hitherto been Tryed for their Lives, either upon the *Plot* it self, or in Relation to it: opposing Authentick Records to wandring Rumours; and delivering the *Truth* in all Simplicity. He hath not omitted any one material Point: There is not so much as one *Partial Stroke* in it; not a flourish, nor any thing but a bare and plain *Collection*, without any Tincture either of Credulity, or Passion. And it is brought into so narrow a Compass too, that it will ease the Readers *head*, as well as his *purse*; by clearing him of the puzzle of *Forms*, and *Interlocutories*, that serve only to amuse and mislead a man, by breaking the Order, and confounding the Relative parts of the *Proceeding*.

Having this in Contemplation; and being at the same time possest of a most exact *Summary* of all passages here in Question; This Reporter was only to cast an Extract of these Notes into a Method: especially finding, that upon comparing the substance of his own papers, with the most warrantable Prints that have been published; his own *Abstract* proved to be not only every jot as Correct, but much more Intelligible, which being *short* and *full*; he thought might be useful, and find Credit in the world upon its own account, without need of a *Voucher*.

L'Estranges Narrative justify'd.

True. You have now the whole matter before you; the *Epistle*, ye see, justifies it self: And then for the *Narrative*, I dare undertake he shall yield up the Cause, if you can but produce any *One Material Point*, which he hath either *Falsify'd*, *Palliated*, or *Omitted*, in the whole *Proceeding*. But to be plain with you, *Citt*, One of the *Authours* of *your Preface* is a *Common setter*, *a Forger of Hands*, *a little spy* upon the *Swan* in *Fishstreet*; a *Hackny Sollicitor* against both *Church* and *State*: You know this to be true *Citt*; and that I do not speak upon Guess; so that *Calumny*, and *False Witnessing* is the best part of that *Authours* Trade. And then the *pretended History* is a direct *Arraignment* of the *Government*. He takes up the *King* and *Council*, *Pag.* 381. reflects upon the *Judges* in the very *Contents*, and elsewhere; he descants upon the *Duke of York*, in opposition to the express sense and declaration of the *Bench*, *Pag.* 145. and has the confidence yet to Dedicate this *Gally-mawfry* of audacious *slanders* to *the Two Houses of Parliament*. There is little more in the whole, then what has been eaten and spew'd up again Thirty times over: and the intire work is only a *Medly* of *Rags*, and *Solecisms*, pick'd up out of *Rubbish*, and most suitably put together.

His Adversary detected

A Bold and sencelesse Libell.

Citt. You may take his part as ye please, But there's a Famous *Lecturer* charg'd him Publiquely for *Popery*, in his *Answer* to the *Appeal*; and for falling upon Dr. *Lloyd*.

L'Estrange charg'd as a Papist, by a Certain Lecturer.

True. He did so; but at the same time that *Lecturer* found no fault with the *Appeal it self*; and the best on't is, his *Tongue's* no more a slander then his *Pen*: And whoever reads what he has written concerning the *Late King*, and the *Episcopal Church*, will think never the worse of *L'Estrange* for what he says. Now for the *Reverend Dean* of *Bangor*, I dare say he never *spake*, or *thought* of him, but with *Veneration*. Let me see the book.

The Ground of his Accusation.

Look ye here, 'tis *pag.* 18. in *L'Estrange's Impression*, and 'tis *pag.* 15. in *this*; and here's the Point [*Their Loyalty and Good service paid to the King* (says the *Appealer* speaking of the Papists) *was meerly in their own Defence*] Now see *L'Estrange's Reply* upon it, *If it lies* (says he) *as a* Reproach *upon them that they did not serve the King out of* Loyalty; *that which they* did, *was yet better then* not serving *him* at all; *and better in a Higher degree* still, *then* Fighting against *him*. And a little after: *It is worth this Observation, that not a man drew his Sword in the opposite Cause, who was*

not a Known Separatist; *and that on the Other side, not one* Schismatick *ever struck stroke in the* Kings Quarrell.

And now for your Notes upon his Answer, they are so silly, that it were Ridiculous to Reply upon 'em [*who knows* (says he) *but the Regicides were Papists in disguise, pag.* 19.] And a deal of such senseless stuff; enough to turn a bodies Stomach. And if you'd inform your self of his Malice; look ye here *pag.* 4. *p.* 9. and *p.* 33. how he Palliates, if not Justifies, the Late Rebellion, the Murther of the Arch-Bishop of St. *Andrews*, and the drawing of the Sword against the King.

Briefly, 'tis an *Insipid Bawling* piece of *Foolery*, from One end to the Other. And it is not but that I highly approve of your *Zeal* for the Discovery of the *Plot*, and Suppressing of *Popery*; but we are not yet to Trample upon *Laws*, and *Publique Orders*, for the attaining even of those Glorious ends.

But now I think on't; deal freely with me; did you really go to the *Registers* ye spake of, to furnish *Names* for your *Subscriptions*?

Cit. No; That was but a *Flourish*: but all the Rest we *Literally* did.

True. Are not you Conscious to your selves of your Iniquities? who made *You* a *Commissioner* for the *Town*, or *Town* for the *Country*? But we are like to have a fine business of it, when the *Dregs* of the *People* set up for the *Representatives* of the *Nation*; to the Dishonour of the most *Considerable*, and Sober part of the *Kingdome*. Pre'thee *Bumpkin*, with thy *Polls*, and *Baltiques*, how shouldst thou come to understand the *Ballance* of *Empires*? who are *Delinquents*, and who *not*? the Right of *Bishops Votes*? And *You* (forsooth) are to Teach the *King* when to call a *Parliament*, and when to let it alone. And are not you a fine Fool i'the mean time, to Drudg for the Faction that Sets ye on, to be afterwards made a slave for your pains? A gross Cheat upon the Nation.

And then for You, *Cit*, with your *Bloudy Records*, your *Co-ordinate Estates*, and your *Soveraign Power of the People*. Do not I know all your Fallacies, your Shifts, and Hiding-holes? There's not one step you set, but I can trace you in't: You have your *Spies* upon all *Libraries*, as well as *Conventicles*; your *Agents* for the procuring of old *Manuscripts*, and *Records*, and for the *Falsifying of New ones*, to make them look like *Old Ones*. Nay, the *Papers of State* themselves had much ado to scape ye. Lewd Practises of the Faction.

Those

Those that assert the *Just Rights* of the *Crown*, you either *Bury* or *Conceal*; only Publishing the *Presidents* of *Seditious Times*, in Vindication of such Principles.

Citt. I must confess I take the *Government* to be *Co-ordinate*, and the *King One* of the *Three Estates*, with submission to be better inform'd.

Against Co-ordination.

True. If it be so, how comes it that the House of *Commons* even in their most Popular seasons, have still own'd the Crown of *England* to be *Imperial*? How comes it that all our *Laws* are call'd the *Kings Laws*: all our *Courts of Justice* his *Majesties Courts*, and all *Publick Causes* try'd in the *Kings Name*, and by the *Authority* of his *Majesty*?

Citt. But have not the *Two Houses* their share in the *Legislative Power*?

It is the sanction makes the Law, not the Consent.

True. You must distinguish betwixt the *Consent*, and the *Sanction*; the *Preparatory Part* is *Their's*, the *Stamp* is the *Kings*: The *Two Houses* Consent to a *Bill*; It is only a *Bill*, when it is *presented*, and it remains yet a *Bill*, even when the King has *Consented* to it; and in this *Common Consent*, in Order to a *Law*, the *Two Houses* may be said to *share* with his *Majesty*: But then the *Fiat*, that superinduces an *Authority*, and is *Only*, and *Properly* the Act of *Legislation*, is *singly* in the *King*. So that though they *share* in the *Consent*, they have no pretence at all to the *Sanction*: which is an Act of *Authority*; the other but of *Agreement*.

The Inconveniences of a Co-ordination suppos'd.

And yet again, admitting your *Coordination*; First, every King runs the hazzard of his Crown upon every Parliament he calls: For *That Third Estate* lies at the Mercy of the *Other Two*: And further, 'tis a kinde of Ringing the Changes with the Government, the *King* and *Lords* shall be Uppermost *One day*, the *King* and *Commons*, *Another*, and the *Lords* and *Commons*, the *Third*: For in this Scale of Constitution whatsoever the *One* will *not*, the *Other Two*, *may*.

Citt. Well; but Ours is a MIXT Government, and we are a *Free People*.

Of a Mixt Government and a Qualified.

Tru. If ours be a *Mixt Government*, so as to any *Popular Participation* of *Power* with the *King*; then it is not a *Monarchy*: (which is the *Government Only* of *Our*) but if you'l call it a *Qualified Government*, so as to distinguish it from an *Absolute* and *Unlimited Government*, I'le agree with you. But let the *Government* be what it will, and where it will, let it do *Right* or *Wrong*, it is *Equally*

Unaccoun-

Unaccountable, for there lies no *Appeal*, but to a *Superiour*, and the *Supreme* has *none* but *God Himself*.

Cit. But if we be a *Free People*, have not *We* as much *Right* to *Our Liberties*, as the *King* has to *his Crown*?

True. Yes, we have, but the King has this Advantage of us, that *We* may *Forfeit* our *Liberties* but *He* cannot forfet his *Crown*.

Cit. What if a *King* will Transgresse all the Laws of *God* and *Man*? may not the *People* resume their *Trust*?

Tru. No, not unlesse you can produce an expresse *stipulation* to *That very purpose*. But let me shew you, First, the Errour of taking That to be a *Trust* from the *People*, which, in truth, is an *Ordinance* of *Providence*, For *All Power is from God*: And Secondly, the *Absurdity* of the very *Supposition*, even in the Case of a Trust conferr'd by the People. If the *King breaks* his *Trust*, the *People Resume* it: but *who* are These *People*? If a *Representative*, they are but *Trustees Themselves*, and may incur a *Forfeiture* too, by the same Argument. Where are we next then? For if it devolves to the *Loose Multitude* of *Individuals*, (which you will have to be the Fountain of *Power*) you are Then in an *Anarchy*, without any Government at all; and There you must either Continue in a *Dissociated State*, or else agree upon *Uniting* into some Form of *Regiment*, or other: and whether it be *Monarchy*, *Aristocracy*, or *Democracy*, it comes all to a Point. If you make the *Government Accountable* upon every Humour of the *People*, it lapses again into a *Confusion*. To say nothing of the ridiculous phansy of a *Sovereignty* in the *People* upon This Account; that they can never be so brought together either to *Establish* or to *Dissolve* a *Government*, as to authorize it to be the *Peoples Act*. For there must be, *First*, an *Agreement* to *Meet* and *Consult*. *Secondly*, an *Agreement* upon the *Result* of That *Debate*; and any *One Dissenter* spoils all, where every *Individual* has an *Equall Right*: So that unlesse the People be all of the same minde, This Supposition will be found wholly Impracticable and Idle.

Power is from God, not from the People.

Sovereignty of the People most ridiculous.

Cit. But is there no Fence then against *Tyranny*?

True. Only *Patience*, unless you run into *Anarchy*, and then into that which you call *Tyranny* again; and so tread Eternally that Circle of *Rigour* and *Confusion*. *In fine*, the Question is this, whether people had better run *Certainly* into *Confusion* to avoid a *Possible* Tyranny, or venture a *Possible* Tyranny to avoid a *Certain Confusion*.

Cun.

Cit. But where we finde *Positive Laws* and *Provisions* to *fail* us, may we not in those Cases, betake our selves to the *Laws* of *Nature* and *Self-Preservation*?

Self-preservation is no Plea for the People.

True. No, ye may not; for many Reasons. First, it makes you *Judges*, not only *when* those Laws take Place, but also *what* they *are*. Secondly, the *Government* is *Dissolv'd*, [illegible] Subjects may go off or on at pleasure. Thirdly, *Self-Preservation* is the Plea only of *Individuals*; and there can be no Colour for the exposing of the *Publick* in favour of *Particulars*. What would ye think of a *Common Seaman* that in a *Storm* should throw the *Steers-man Overboard*, and set himself at the *Helm*? Or of a *Souldier* that shou'd refuse a *Dangerous Post* for fear of being knock'd on the Head, when the *whole Army*, depends upon the Maintaining of *That Pass*.

Cit. Pray'e tell me what it is that you call *Government*, and how far it *extends*? for you were saying even now, that the *Reason* of *all Governments* is *alike*.

What Government is.

True. Government is the Will, *and* Power *of a* Multitude, *United in some One Person, or More, for the Good, and safety of the whole.* You must not take it that *all Governments* are *alike*; but the *Ratio* of *all Governments* is the *same* in some Cases. As in the Instance of *Self-Preservation*; which is only Pleadable by the *Supream Magistrate*, in Bar to all *General Exceptions*; for he is First, presumed in Reason, to be vested with all *Powers necessary* for the *Defence*, and *Protection* of the *Community*: without which his Authority is Vain. He is Secondly, Oblig'd in *Duty* to exert those *Powers* for the *Common Good*: and he is Thirdly, entrusted with the Judgment of all *Exigences* of *State*, be they *Greater* or *Lesse*; wherein the Publick Good may be concern'd. Now put the Case that a Magistrate should make a wrong *Judgment* of Matters, and misemploy those *Powers*; it were an Infelicity in the *Administration*; but the *Sacredness* of *Authority* is still the same: And he is a Mad man, that plucks down his *House*, because it rains in at the *Window*. And in case of the *Magistrate*, it is not so much *He*, as *They*; for the *King* is (as I said before) the *United Power* and *Will* of the *People*. And so Fare ye well.

Certain Priviledges essential to a Government.

The End.

Errata.

Page 2. line 14. for his, read this. p. 3. l. 27. for Religious r. Religious; p. [illegible] l. 15. for Hands, r. Heads. p. 22. l. 9. for on all, r. on to all.